

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## Soul-Winning Power—How Badly Do You Want It?

ARE YOU THIRSTY ENOUGH FOR THE HOLY SPIRIT TO PAY THE PRICE FOR FULLNESS OF POWER?

"For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring." Isa. 44:3.

By EVANGELIST JOHN R. RICE

It is remarkable that the Lord Jesus, before He ever began His public ministry, went to John the Baptist, preaching in the wilderness of Judaea, and there offered Himself to be baptized. There Jesus was baptized in the likeness of His own death and burial and was raised up out of the watery grave in the likeness of His own coming resurrection from the dead. Then being baptized and praying, Jesus saw the Holy Spirit come in form like a dove and rest upon Him. The Holy Spirit came upon Him in mighty power for His ministry after He publicly offered Himself for His death. Even Jesus was not filled with the Holy Spirit until He publicly and officially faced the matter of giving Himself up to die, offering Himself for crucifixion. When Jesus publicly took on Himself the ceremony which proclaimed that He was willing to suffer all the torments of the damned in order to keep sinners out of Hell and so to do the will of the heavenly Father, He was filled with the Holy Spirit!

It is remarkable that Peter commanded those who came to him at Pentecost, "Repent, and be baptized every one of you in the

name of Jesus Christ . . . and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Every Christian who longs to be filled with the Holy Spirit to win souls must, like Jesus, face a self-crucifixion. He must face the inevitable persecution that comes to Spirit-filled Christians. Reader, are you thirsty enough for the fullness of the Spirit, for the mighty power of Pentecost, that you would be willing to pay God's price for His fullness?

Are you willing to pay the price necessary to be filled with the Spirit of God?

The late Dr. R. A. Torrey said, "I fear that many pray, 'O Lord, fill me with the Holy Spirit,' who, if they really knew what it would cost them, would pray, 'O Lord, please do not fill me with the Holy Spirit.'" I believe that many who are really saved and would like to have soul-winning power never are abundantly filled with the Holy Spirit because they do not have a genuine thirst for God's fullness, the kind of honest, singlehearted desire that is willing to pay any necessary price to have (Continued on Page 2)

## God's Atomic Energy

"Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6.

By REV. BOB SHULER, D.D., LL.D., L.H.D.  
Pastor Trinity Methodist Church, Los Angeles.

(From book, *What New Doctrine Is This?* Published at \$1.50 by Abingdon-Cokesbury Press. Copyrighted by Stone & Pierce. Used by permission.)

Failure on the part of the church to magnify the Holy Ghost in His ministry and activity has produced paralysis. A deadness has come upon us, and all our efforts to make the world believe that life is there are vain. The modern undertaker has learned the art of making dead folks look even lovelier than in life, and of preparing their faces so they seem about to open their lips and speak. But they are dead. And the church, with all its beautiful ritual and elegant externals, without the presence and power of the Holy Spirit, is just as dead. "Thou hast a name that thou livest, and art dead," was not more applicable to the church at Sardis than it is to many churches of these terrible times.

### How We Need Power!

Power is the most talked-of thing in the world. It is the most sought after. Dictators seek power as nothing else. They desire engines and instruments of power that they may win victories. The cry of this day is for power. The atomic bomb, radar, the rocket, the harnessing of nature's

forces—it is a man's mad race for power.

If you had stood with me a few years ago on the rim of the great canyon looking down upon the ever-muddy Colorado of the West, the river that buries its dead in the depths of red silt, you would have seen hundreds of men engaged in an attempt to hold back the waters of that turbulent stream and impound the then greatest inland sea within the nation. Mighty machines worked tirelessly in the depths of that canyon. There was the constant hum of wheels and pulleys and cogs and pistons, as man conspired to win his fight over nature's forces. A great cable stretched from mountain to mountain, and on it moved buckets that held tons of earth and stone. Men were digging a channel back through the mountain to divert the flow of the river while they dropped thousands of tons of concrete where once the river flowed.

If you had turned, you would have seen on a building this blazing electric sign: "We furnish the power." Push the button, and man's genius prevailed. A river that had flowed undisturbed for centuries between those mountains was being conquered. Turn the current off, and the work ceased. There was a silence that screamed of hopeless, helpless inactivity. The buckets hung idly on the great steel cables. The machines in the

depths of the canyon were silent. Men stopped in their tracks. Something had happened, something deadly. The river flowed on.

The church of this tragic hour has more wire stretched and less juice on it than in any other day that I have ever known. We have superlative equipment without any vitalizing force to bring it into action. We are continually building sanctuaries that are oftentimes as devoid of spiritual life as tombs. Our altars are no longer places of penitential tears and the birth of new souls. They are places where we burn candles as though the dead were there. When I was a boy in my native mountains, we always burned candles when the light went out.

We have our retreats, our cultural programs, our training, our "credits," our diplomas, our degrees, our worship services, our anthems, our ritual, our "new moons" and "Sabbaths," as in another hour that broke the heart (Continued on Page 4)



Rev. Bob Shuler

## THE DOOM OF DELAY

By EVANGELIST G. COVELL KEENUM

507 3rd Ave., W., Decatur, Alabama

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:3.

I read the story of a preacher who dreamed he died and went to Hell. He found himself in the very throne-room of Satan. Beelzebub was sitting on his throne, and before him at a large table were gathered all the demons in solemn conference. The Devil was speaking.

"You are slackers on the job. You are not working hard enough. We aren't dragging down as many souls as we ought. Those preachers in the churches are turning too many to Christ. You must do something about it and do it quickly."

A heavy demonized atmosphere settled over Hell, and the place was as quiet as the City of the Dead. A loathsome hate was in the eyes of every demon. They looked at each other, as the froth ran from their mouths. One of them sprang to his feet and said, "Your Majesty, let me go up to where that preacher is preaching. Let me walk up and down the aisles and tell the people that the Bible is a lie from cover to cover, that Jesus Christ is no more than an illegitimate child of a Jewish harlot."

The Devil said, "Sit down, you fool. Everybody in that congregation knows that the Bible is the Word of God and that Jesus is God's Son. The trick is old and won't work."

The pit grew silent. Another demon stood to his feet. "Your Majesty, let me go up there. I'll tell them they are too wicked

to be saved, that Christ doesn't love them, that they have sinned away their day of grace."

"You sit down, too," said the Devil. "They know the Bible invites them to come. The Holy Spirit is wooing their hearts. They know that Jesus will save them. They won't go for that lie."

Again a deathly quietness settled over Satan's demons. Minutes went by while Satan and his imps sat in deep meditation. Suddenly there sprang to his feet one of the largest of the imps.

"Your Majesty, I know how we can fill the chambers of Hell to overflowing. I'll go up there. I'll walk up and down the aisles of that congregation. I'll stand beside each sinner. I'll tell them, 'You are lost. You are going to Hell. Christ died for you. He can save you. You need to go to Heaven.'"

The Devil rose to his feet with the froth running from his mouth. "If you tell them that," he cried, "they will all be saved."

"Wait!" said the imp. "When I get through telling them all that, I'll whisper softly, gently, pleadingly, 'What is the hurry?' Put

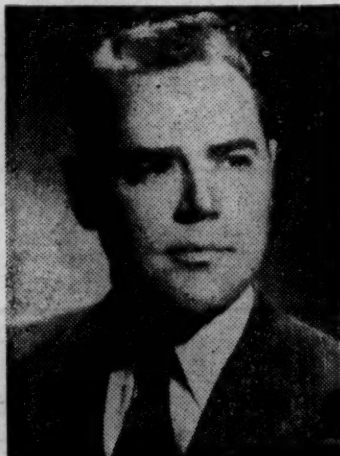
it off. Not tonight. Wait until the revival is over."

Beloved, delay sent Felix and Agrippa to Hell. Didn't Felix say that he was going to send for Paul when he had a convenient season? Wasn't it Agrippa who said, "Almost thou persuadest me to be a Christian"? Everybody intends to be saved; but oh! for the doom of delay. May we consider the plea of the human race, the danger of procrastination and the power of salvation.

### I. The Plea of the Human Race

1. The Plea of the Religious Man  
"Your Honor, I am not guilty. I am a religious man."

In Paul's letter to the people at Rome, he gives a description (Continued on Page 5)



Rev. G. Covell Keenum

## Aged Evangelist, Unable to Read, Sends Sword to Others

By the Editor

Dr. B. H. Shadduck was a mighty preacher of the gospel in great tabernacle union revival campaigns until the great slump, in revivals in America in the twenties. But our brother has a most pungent pen and through the years has been writing and circulating pamphlets to strengthen the faith of multiplied thousands. The article, "Stopping the Stork," in *The Sword Book of Treasures*, is from his pen.

Through the years I have rejoiced in the fellowship of Dr. Shadduck. He has so warmly supported *THE SWORD OF THE LORD* and the editor's stand for evangelism. He has often told me of his love and prayers, and the way has been easier, the loads lighter because of his confidence and fellowship and brotherliness.

Now a letter comes from Dr. Shadduck, dated July 15. He says: "Dear Dr. Rice:

"God has been very good to me in restoring my health until

I am as well as an elderly man can expect, but my eyesight has failed so much that I can no longer read *THE SWORD*."

"Two little girls, the children of my dead nephew, have been turned over to my wife to raise. Wife would read to me, but with extra burdens and the fact that she must, because of my lack of sight, help with the mailing business, I cannot put this burden on her."

"I can read the headlines of your paper and it only makes me unhappy that I cannot read the sermons."

"I am not renewing my subscription to *THE SWORD*, but I am sending to the subscription department money to pay for the paper to be sent to another family—a Christian mother and daughters without a religious paper."

"I am sending this letter to you because I would be distressed if my name disappearing as a sub- (Continued on Page 7)

## Soul-Winning Power -- How Badly Do You Want It?

(Continued from Page 1)

God's power and do God's work in soul winning.

### I. Are You Thirsty Enough for the Spirit's Power to Live a Life of Daily Crucifixion?

It ought to be obvious to any spiritually-minded Christian that to follow self is not to follow God and that if a Christian has his own way, God cannot have His way. So, to be filled with the Spirit, baptized, covered, overwhelmed, mastered by the Spirit, necessarily means a renunciation of self. That is what it meant for Jesus Himself! He said, "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38).

Galatians 5:17 says: "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things that ye would."

"Ye cannot do the things that ye would!" says this remarkable Scripture. That is, if the Holy Spirit has His way and if you really submit to the Spirit, you must take sides against the flesh. You must turn your back on your own will. You cannot have your own way and be filled with the Spirit.

To be filled with the Holy Spirit requires really that the Christian set out to have himself crucified daily. Paul said, "I die daily" (I Cor. 15:31).

You see, one can be a child of God, born of the Spirit, without being filled with the Holy Spirit. But to be a real disciple of Jesus, a genuine learner and follower, having His power and doing His work, involves more than just being saved. And Jesus said in Luke 9:22-24: "... The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." Jesus gave Himself up to die and that was in His heart when He was baptized, picturing His own death and resurrection. Jesus was filled with the Holy

Spirit completely, unchangeably and without measure because He was always perfectly surrendered to the will of the Father, headed toward the cross, giving the last measure of devotion for the saving of souls. And Jesus says that we, too, if we are to come after Him, really follow His footsteps, really do His work, are to deny ourselves or condemn ourselves, to die, and daily take up our cross and follow Him. We may have the full-fruited, Spirit-filled, soul-winning life by losing our own will, our own way. Only by losing our lives for Christ's sake can we save our lives.

I am not talking about saving ourselves from getting killed or offering ourselves to get killed physically. That is a part of it, of course. Every Christian who is wholly surrendered to Christ ought to be able to say, like Paul, "by life, or by death" (Phil. 1:20). But though I may not be expected to die on a wooden cross or be burned to death on a pile of fagots, or to be sawn asunder, or have my head chopped off as other martyrs may, yet I must give myself daily, repeatedly again and again to be Christ's at any cost in the world. And that means I turn my back on my own wishes. That means I crucify my own desires. Oh, to have God's fullness I must empty myself first!

In Luke 14:26, 27 Jesus spoke of this matter again. He said: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." You see, it is not only bad things we must turn away from, but good things, if we would be wholly sold out for Christ and have His fullness, His power, and be really His disciples. Remember that being a disciple is more than just being saved. To be a disciple means to be a real follower, to be what Christ wants us to be, doing the work He does.

Must a man hate his father or his mother or his wife and children and brothers and sisters? At least his love for Christ must be so all-consuming, so pre-eminent, that it hardly matters about other people at all. The best Christians make the best sons and daughters, the best wives and husbands, the best brothers and sisters. And yet there is a sense in which every man who puts Christ absolutely first turns his back on everybody else in the world. Oh, it is a lonely business to please Christ and be filled with His power.

But then it was lonely for the Lord Jesus, too. How He must have missed Heaven! There is something strangely plaintive in the words of the Saviour, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58). Jesus literally gave up everything in the world to do the will of the Father. And those who would be filled with the Spirit must in the same way make a choice, for the Scripture says that the flesh and the Spirit lust against each other. And one who is to have the fullness of the Spirit cannot have his own way. For the perfect will of God missionaries leave fathers and mothers behind, and sometimes wives and children. To be evangelists men must leave homes and families and have the heartbreak and loneliness in strange cities. How many wives have said to evangelists, "Don't you love me enough to stay with me and the children? We need you so badly!" And many an evangelist has had to reply, "But God's work comes first and even wife and children must be secondary to the saving of souls."

I heard Dr. L. R. Scarborough, long president of the Southwestern Baptist Theological Seminary, tell how he received word that one of his sons was near death and a telegram urgently insisted that he leave a revival campaign and come home. What a struggle went on in his breast! But finally, triumphantly, he turned to the soul-

winning work and left his boy with God. God raised the boy up. But sometimes God does not raise up the boy. Sometimes breaches are never completely healed. Sometimes losses can never be completely repaid on earth. Nevertheless, the soul winner who is to have the fullness of God's power must say good-bye to everybody and everything in the world, "Yea, and his own life also!"

Some years ago I was the speaker at an evangelistic conference at Cedar Lake, Indiana, sponsored by the Christian Business Men's Committee of Chicago. After a busy, busy day Mr. Frank Sheriff and I sat on a bench on the hotel lawn at midnight. I felt so wrung out from the burdens of the day. I had wept over sinners. I had pleaded with Christians to lay all on the altar. I had expounded the Word of God. Meantime I carried also the burdens of publishing *The Sword of the Lord*, answering a heavy mail and getting out Christian literature. Mr. Sheriff and I at midnight talked over our burdens, and then Mr. Sheriff said, "Oh, the main price is this constant purging, purging, purging! This constant renunciation of self, this laying self on the altar again every day, this saying good-bye to everything precious in the world!"

The cost of the fullness of the Spirit is tremendous. There is a constant fight between the flesh and the Spirit. If you will help the Holy Spirit to win in this fight, if there be a constant purging of self, a constant self-renunciation, a constant dying; then perhaps you really are thirsty to be filled with the Holy Spirit!

Some men think they do much for God when they quit drinking. I know Christians who are proud and self-righteous Pharisees because they do not go to picture shows, do not smoke cigarettes and do not belong to secret orders. I know Christian women whose total claim to holiness is that they do not paint their faces. Well, I certainly believe that a Christian ought to give up anything that defiles the body, like tobacco or drink. I certainly believe that a Christian ought not to attend and put his influence back of the worldliness and license and wickedness that is in the theater. But, oh, dear friends, one may quit a habit or give up some little bit of worldliness without really paying the price for the fullness of the Spirit.

I am not just asking that you give up tobacco or the movies. I am not just asking that you give up cocktails. I am asking, and God is asking that you give up mother, father, wife, children, brethren, sisters, houses, lands, yes, and your own life, your own will, your own comfort, your own joy, also! If Jesus paid such a price for the fullness of the Holy Spirit that He might be our perfect example, we, too, should

expect to offer ourselves as fully and as willingly. Are you willing to die, and die every day? If you are willing to pay that kind of price, perhaps you are thirsty for the fullness of the Holy Spirit. And God said, "I will pour water upon him that is thirsty." Oh, how seriously concerned and with what holy watchfulness we ought to regard this matter of pleasing Christ and putting soul winning first and the power of God first!

A brilliant young minister, a graduate of Princeton and pastor of a great and honored church, heard me preach one weekday afternoon. He came to me later to say that he had made a holy vow. He was a really remarkable golfer. And he said to me, "I know there is no harm in golf. I do not say I will never play again. But I told the dear Lord today that the love of it in my heart was too much and that I would tear that love out of my heart to make sure that He was always first."

I talked to a wonderful soul winner, a man of passion and mighty power. He had been in his college days an all-conference football fullback. He played with zeal and delight. But now he tells me he never goes to a football game. He does not think there is anything necessarily wrong in football. But he said, "I love it too well — too well for a man who is in the business of saving souls. It is all right for a Christian to enjoy football, but no Christian ought to love it as much as I have loved it." I say he never attends. And when I was preparing one of his messages for publication in *The Sword of the Lord* I found that he had carefully marked out a football story which told of his own last exploits on the gridiron. He simply meant that football had to die, as everything else but soul winning and the power of Christ had to die in his life.

D. L. Moody, after two years of pleading and heartbroken waiting, met God on Wall Street, New York, one day, in the fullness of the Holy Spirit. It was such a time of blessing and endowment as he had never had, the outstanding experience in all his life after he became a Christian. He himself tells that where before there had been fives and tens saved, now there were hundreds. And when later someone wanted to write the story of Moody's life he said in effect, "Since God put His power upon me I have determined to walk very softly. I do not want the story of my life published lest I should somehow grieve God. I would rather have the power of the Holy Spirit than anything else in the world." Later D. L. Moody's life story was written and it has been a tremendous blessing to multiplied thousands, as it has been to me. In fact, it would have been a most grievous mistake for the story not to have

been written. But I am only illustrating the fact that D. L. Moody knew that self must die and the praises of men must be literally trampled under feet in order that the Holy Spirit might have His full way in D. L. Moody's life.

You see I am not talking about giving up football or golf, and I am not suggesting that it is wrong to have your life story written. I am saying that just to give up things is not enough or to give up amusements is not enough. I am saying that you must give up yourself, even your life and plans and your own will, emptying self of other things that you may be filled with the fullness of God. That is what is meant, I think, by being thirsty for the fullness of the Holy Spirit.

God will pour water on him that is thirsty and floods upon the dry ground, He promises. But, oh, dear friend, are you really, really thirsty? Are you thirsty enough to pay the price of self-crucifixion day by day?

### II. Are You Willing to Pay the Price in Persecution That Inevitably Follows the Fullness of the Holy Spirit?

"For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other..." says Galatians 5:17. Anyone who is filled with the Spirit has a fight on his hands. The flesh does not like the fullness of the Spirit.

The Scripture given above in Galatians 5:17 is simply the divine application of an allegory plainly stated in the preceding chapter. Paul says that Ishmael, the son of the bondwoman, represents the flesh, and Isaac, the son according to promise, represents those who are born of the Spirit and follow the Spirit. Then Paul says by divine inspiration in Galatians 4:29, "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

There are three words in that verse in italics. The three words, "that was born," are not in the original. So we might read the verse, "But as then he that was born after the flesh persecuted him after the Spirit, even so it is now." The work of the Holy Spirit is particularly offensive to the flesh. So persecution inevitably follows those who are filled with the Holy Spirit.

Do I say that the fullness of the Holy Spirit inevitably leads to persecution? Yes, indeed! And the life of the Lord Jesus Himself quickly proves that fact.

Jesus grew to be about thirty years old before He began His public ministry. Yet He lived a perfect, sinless, holy life. He attended the synagogue in Galilee, as His custom was, and there He read the Scriptures. He knew more about divine things even

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| 6. "Break Up Your Fallow Ground, and Sow Not Among Thorns" | 7. The Seven-Fold Sin of Those                             |
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## SWORD OF THE LORD PUBLISHERS

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(Continued from Page 2)

when He was twelve years old than the doctors of the law in Jerusalem did. Yet He was greatly respected in Galilee and everywhere He went, and there was never a breath of persecution against Him by those who knew Him, as far as we know, until He was thirty. Herod had tried to kill Him to save his throne, and we know that Satan hated Him. But people did not personally hate Jesus nor persecute Him until He was filled with the Holy Spirit. Luke 3:21, 22 tells us how Jesus came to the Jordan River and was baptized of John, and there He prayed and the Holy Spirit descended in a bodily shape upon Him. And from that moment Jesus was filled with the Spirit, the Scriptures tell us. Acts 10:38, referring to that time "after the baptism which John preached," says, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

Now if you follow the life story of Jesus in the same Gospel of Luke which tells us how He was filled with the Spirit, you will find that He met His great temptation in the wilderness in Luke, chapter 4, "being full of the Holy Ghost," and then "returned in the power of the Spirit into Galilee." Then He came to Nazareth where He was brought up, went into the synagogue on the sabbath day "as his custom was" and stood up to read. And there He found Isaiah 61:1 and read to the people these words: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord." He quoted the Scripture, prophesying that the Spirit of the Lord would be upon Him and that He would be anointed to preach, and then He said, "This day is this scripture fulfilled in your ears."

And these neighbors of the Lord Jesus who had known Him nearly thirty years, how did they then, receive Him? These neighbors who had met with Him in the synagogue and asked Him to read the Scriptures, how did they feel about Him after He was filled with the Holy Spirit? Wonder of wonders, that very same day "all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong" (Luke 4:28, 29). Within an hour, we suppose, after Jesus appeared in His home synagogue filled with the Holy Ghost, His neighbors tried to kill Him! This persecution of Jesus Christ began when He was filled with the Holy Spirit!

The flesh and the Spirit are against each other.

The world does not mind a man getting saved and holding a better job. The world does not mind a man getting saved when he quits getting drunk and quits beating his wife and makes a better citizen. But if that man gets on fire for God and neglects his job for soul winning and embarrasses his friends by pleading with them to get saved and tries to win multitudes in the power

of the Holy Spirit, then he is certain to be hated. Persecution inevitably follows the fullness of the Holy Spirit!

There was no persecution of the apostles those ten days they waited in the upper room or about Jerusalem. But the second chapter of Acts tells of the pouring out of the Holy Spirit and of many being saved, and then persecution begins. As soon as Peter and the others were filled with the Holy Spirit, the ungodly began to mock, saying, "These men are filled with new wine." The persecution began when the power came. Peter healed a lame man at the temple and immediately he and John were arrested and put in jail, and great persecution began. Stephen was filled with the Holy Spirit and those wicked men who "were not able to resist the wisdom and the spirit by which he spake" then suborned men, hired blasphemers and slanderers to get Stephen arrested. The seventh chapter of Acts is an address by the Spirit-filled Stephen and tells of his martyrdom because "they were cut to the heart, and they gnashed on him with their teeth." They hated the Spirit-filled Stephen, as they hated the Spirit-filled Son of God. If we are filled with the Holy Spirit many will hate us, too.

Consider for a moment that many, many godly Christian men are college presidents. But are college presidents slandered as evangelists are slandered? There are godly Bible teachers in abundance, but are Bible teachers persecuted and despised as evangelists are? You know the answer. They are not. One who is filled with the power of God to win souls should expect opposition and persecution, more than others.

The Spirit-filled Saviour was said to have "cast out devils . . . by Beelzebub the prince of the devils" (Matt. 12:24). To the Spirit-filled Paul, trying to win souls, it was said, "Thou art beside thyself; much learning doth make thee mad" (Acts 26:24).

D. L. Moody was known for years in Chicago as "Crazy Moody." And Spirit-filled Christians everywhere are called "fanatics" and "extremists."

Christian, are you willing to suffer persecution for Jesus Christ? Persecution naturally follows being filled with the Holy Spirit. For when one is filled with the Holy Spirit he is really attacking Satan's stronghold, plucking sinners out of the hands of the Evil One. Soul winning is the one business that Satan hates the most! Soul winning got Paul and Silas in jail as recorded in the sixteenth chapter of Acts. Soul winning had led people to say of them, "These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans" (Acts 16:20, 21). And Spirit-filled Christians today will

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be hated and slandered and sometimes attacked bodily.

Are you really thirsty? Do you want the power of God enough to pay the price in persecution that will necessarily come if one be filled with the Holy Spirit?

Our Pentecostal friends who believe that speaking in tongues is the Bible evidence of the fullness of the Holy Spirit say that speaking in tongues is unpopular and that they suffer persecution because they speak in tongues. It is true that many think that speaking in a tongue, which no one can understand and which does not advance the cause of Christ and does not fit into the pattern of the power of the Holy Spirit poured out at Pentecost, is foolish. I Corinthians 14:23 says: "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" The Bible, of course, is right. To speak in languages which people cannot understand will bring scoffing. And the Bible warns us not to have that but rather that all speak in the power of the Holy Spirit so every unlearned one and unbeliever will be convinced of all, judged of all, and will be convicted and converted.

But speaking in tongues is not the great reproach. The reproach is on the fullness of the Spirit Himself. The flesh and the Spirit are contrary the one to the other. The son of the bondwoman persecuted the son of the free-woman, and so it is today.

Not until people are so concerned about soul-winning power that they are willing to suffer

persecution, are they thirsty enough to receive the promised blessing. "I will pour water upon him that is thirsty, and floods upon the dry ground," the Lord said. "I will pour my spirit upon" (Continued on Page 8)

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## God's Atomic Energy

(Continued from Page 1)

of God. But where is our power? Where is the power that turns the world upside down? Ours is the tragedy of which the prophet spoke when he said, "This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth."

Power is at the center of all life. We hear much talk these days about "living the life." We are told that these times call not for creeds, but for life. Our experts have much to say about "the Jesus way of life." There can be no life without this power I speak of. It is at the very core. We sometimes call it vigor, sometimes vitality, sometimes force. It is that which bulges from below and lifts the whole, which draws like a magnet and exalts in spite of barriers and hindrances. It is that which pushes out, which bursts the shell, which explodes the husk in which the germ lives. It is irresistible. Give it time and it will conquer all opposition. This is power. This is that without which there can be no life.

The Holy Ghost is power. He is the God of power. He is the dynamic force in spiritual life. He comes into the heart, not alone to possess it, but to invigorate it, to make it vital with God, to make it live in Christ Jesus who indeed is life. Thus the promise of Christ was lifted like a beacon in the darkest moment of seeming defeat: "But ye shall receive power." The Jewish mob was howling for blood. The Roman government was intent upon putting down this fanatical heresy. No organization existed, no financial backing, no institutions, no heritage of the past, no prospect for the future. What could there be for those who came down from Mount Olivet after the ascension? Jesus had told them, "Ye shall receive power."

There is altogether too much artificiality in the church of our times. We make a marvelous show. I am sometimes saddened and amazed at the emphasis placed upon the administration of the Sacrament of the Lord's Supper at our conferences, when I know that there are ministers piously engaging in that solemn performance who do not believe in the blood atonement, the bodily resurrection of Jesus, or His coming again—doctrines which enter vitally into Christ's inauguration of this practice. We pretend. We are indeed arch pretenders.

God abhors artificiality, pretense, pharisaism, the white upon the sepulchers. When I was a boy preacher, I preached to congregations where almost every lady present wore a profuse bouquet of flowers upon her hat. There were all kinds of flowers before me: petunias, roses, violets, and even touch-me-nots. I have seen sunflowers on women's hats in church. But I never smelled the fragrance of those flowers. Those flowers had never bloomed. Some artist who could not paint a sunset or a great desert scene had daubed color on their petals. They were put together with glue and done up on wire. God despises such! He wants a flower that blooms, that gives its fragrance to the weary pilgrim as the evening takes on the purple of the coming night.

In days immediately preceding those, I used to sit with my mother in the old "meetinghouse" and look about at the birds upon the women's hats—bluebirds, red-birds, robins, wrens, everything but a crow. I listened with the hope that they might join in the singing, but they never did. They had no song. Their wings had never stretched and soared. They had never built their homes in the treetops. They were not birds at all. They had little bead eyes and celluloid bills. They were feathered hypocrites. God wants a bird that soars and sings and feeds its nestlings in the branches of the trees.

In my city I often see a very beautiful woman standing behind a plate-glass window. She seems to have everything: form, apparel, poise; and on her face every faint

from the faintest hue of the lilac to the red of my father's old barn! But I have never yet seen a man down on his knees on the sidewalks of Los Angeles, or even of New York, pleading with that woman to go home with him that he might love and cherish her and that she might be the mother of his children. I did see a clerk carrying one of those women up a stairway once, and he was the most disgusted man I have ever seen.

What's the matter with her? She is beautiful. She is well dressed. She has poise and bearing. What's wrong? You know what's wrong. Everything is wrong. She is a make-believe. She is a decorated fraud. She is a dressed and painted lie. And whether she is standing behind the plate-glass window or walking down the street with a cigarette in her mouth, beware of her! "But she that liveth in pleasure is dead while she liveth." And whether she be man or woman matters not at all. She is not only dead but deadly. She spreads death.

The dead artificial pretense that has taken the place of living Christianity is the bane and blight of these times. The "form of godliness" is not godliness.

The challenge today is for a living church. The world will not be content with deadness in the name of a living Christ. We need a living altar, a living pulpit, a living pew. Indeed, our God is interested in life. He bestowed it in the beginning. He redeemed it. He saves it. He empowers it. With such a God, why should we live "at a poor dying rate"? It is our privilege to live buoyantly, gloriously, victoriously! "I am come that they might have life, and that they might have it more abundantly."

And now may I bring to you what I conceive to be the four fundamental functions of the Holy Ghost in imparting and maintaining this life?

The Holy Ghost is God—not God standing out on the rim of creation surveying His handiwork, not even God at Bethlehem or Calvary, but God moved in. He is God dwelling in men's hearts. His one interest is to bring life to men—the life that Christ, by His redemption, has made possible. We must forever remember that the Holy Ghost not only came at the promise of Jesus, but came to show Jesus to men. He came, if you please, to enlarge the fact of Jesus, to emphasize Jesus, to magnify Jesus, to introduce Jesus personally, and to make Jesus real. Jesus Christ is the way, the truth, and the life. There is no other route. There is no truth outside of Him. He is the author of eternal life. The Holy Ghost is forever His ambassador, His announcer, His spokesman, His agent. "He shall testify of me," "For he shall receive of mine, and shall show it unto you."

### The Holy Spirit Convicts of Sin

The enemy of life is sin. He who who sinneth dies. Death is the wage. Unless Jesus Christ shall purge, wipe out, wash away sin, then we are dead in trespasses and in sins. Therefore the Holy Ghost has as His first office work the conviction of men's hearts as to the fact of sin. It is His task to make sin bare, to uncover its ugliness, to expose its pernicious character and its horrible result. He announces that sin is high treason against God. The Holy Ghost takes the truth of God, the gospel message, earnestly and honestly and fearlessly preached, and convicts of sin. It is by the "foolishness of preaching" that this result is attained. Whatever may be said of a teaching ministry—and there is a large place in the world for such a ministry—it is the preaching ministry that is used of the Holy Ghost in seeking to free men's souls from sin. The history of the Christian movement bears this out abundantly. The cry of our barren day is for great preaching!

And right here the church, interested in life both here and hereafter, needs to face up with a cold, blunt, harsh fact. The truth is that we of this generation have minimized the fact of sin.

In our message to the world we have not been courageous enough to proclaim the truth as to the nature of sin—the fact that sin is innate, is a part of us, is wrought into the very fiber of our souls as part of our fabric, and must be dethroned, washed out, removed from our hearts, so that our wills are released from their chains and we become free. Such a gospel was preached by our fathers. The Holy Ghost blessed their ministry, and the altars of the church were filled with penitential seekers after God. But a blight has taken hold of the ministry of their sons, and no more are we conscious that

... heaven comes down our souls to greet,  
While glory crowns the mercy seat.

Our ministry has become barren. There are fewer and fewer sons and daughters being actually born into the fellowship of believers, and the reason is plain. We have backed off from the fact of sin.

We no longer preach the penalties of sin. Especially do we "take the siding" when it comes to the eternal penalties of sin. Eternal retribution is a lost note in the gospel message. We have become "moutherers" of the love of God, lifting the love of God out of its proper relationship to the justice of God, the wrath of God against sin, the eternal vengeance which God declares is His. We talk of the final restoration of all things, the annihilation of the wicked—as though there were comfort in such a thought—the possibility of a state of penance, a kind of Protestant purgatory out beyond death; and we finally arrive at some kind of conclusion that God in His goodness could not be true to His loving nature and at the same time forever banish lost souls to a place of eternal suffering and despair. The fact that the whole picture we thus draw is contrary to the truths of Scripture and to the teaching of historic Christianity does not seem to bother us. Sin is no longer declared, "exceeding sinful." We are content in our day of softness thus to soften our message, and the result is that the Holy Ghost withdraws from us. Our preaching does not convict.

The Holy Ghost has been the ally of the prophet in all times. The prophet has been fearless, bold, uncompromising. The prophet has proclaimed. He was not the violin in the orchestra. He was the trumpet. The prophet cried out against the sins of kings and lost his own life. He stood against the sin of the court, and his head was served in a charger. The prophet forgot himself. He forgot his salary. He forgot his bracket. Promotion was not within his thought. He was God's messenger, proclaiming the sins of the people and pointing to the wrath of God against evil. He did not wince or whine. He was not a whimperer. He thundered. And the Holy Ghost backed him to the last syllable.

Thus, down by way of Paul, Augustine, Martin Luther, John Wesley, Jonathan Edwards, Dwight L. Moody, Sam Jones, Billy Sunday, and tens of thousands who have marched courageously by their sides and after them, the Holy Ghost has blazed a glorious revival trail; and hundreds of thousands have been convicted of their sins, have repented, have looked with faith to Jesus, and have been saved.

In repentance and the exercise of saving faith, the Holy Ghost is ever present; but since these steps are so intimately connected with this gospel of conviction of sin, I am content to say that in the whole process the Holy Ghost blesses the gospel message to where it becomes so powerful that men, dead in sin, come to live in Christ Jesus the Lord.

### The Holy Ghost Regenerates

The second office work of the Holy Ghost is in the conversion of men and women, boys and girls, from a life of rebellion against God to one of obedience and the giving of the witness, an unmistakable witness, that such a work of grace has been accomplished. Paul would leave no doubt here. He declared: "The

Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ."

Christ is our Saviour. I love to think of the Holy Ghost's bringing Christ into the heart of the penitent sinner, who is face to face with the fact of his sin, and introducing him to that sinner as the only sufficient Saviour. The act of salvation, or what we call conversion, is accomplished when the sinner faces Jesus, introduced by the Holy Ghost, and accepts him. The Holy Ghost will not introduce Jesus as Saviour to a man who is not penitent, willing to turn from sin, and anxious to be saved. But when that moment comes, in walks the Holy Ghost with this new Guest, who now is to abide within the heart. It is merely a matter of changing tenants. The old tenant moves out. The new tenant moves in. That is why we read that, when this transaction is accomplished, things once lovely are now hateful, and things once despised become most lovely indeed.

But the transaction goes even deeper than that, and here is where the fact of life looms large. When Christ moves in and takes charge, He makes new. He does not simply make you feel new. He makes you new! He makes you new, it matters not how you feel. He gives you a new nature. It is as mysterious as the blowing of the winds, but it is one of the clearest facts of Christian experience. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

### The Holy Spirit Witnesses, Gives Assurance of Salvation

And since you are now a new man, a son of God in a spiritual life that is divinely bestowed, it becomes the duty and joy of the Holy Ghost to witness that fact to your inner consciousness. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts." "Ye were sealed with that holy Spirit of promise." We speak of this as "heartfelt" religion. In other words, it is deeper than the sensibilities, than the physical emotions. It affects them tremendously. They are its channels. But this witness is a contract between God and the soul of man, signed by the Holy Ghost. It is the new covenant. It is the blood of Jesus applied by the pen of the Holy Ghost. The blood makes the affirmation. The Holy Ghost is the divine agent and instrument.

A man saved by the grace of Jesus Christ has a right to know that so glorious a thing has happened in his soul. The Holy Ghost came upon such a mission. Our "experience of religion" is predicated upon the fact that this new life, this eternal life, is ever publicized in our hearts by the Holy Ghost. "Now he which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts." And as long as we live by faith within the will of God, this witness remains. Experimental religion is therefore a triumphant fact.

### The Holy Spirit Guides and Teaches and Grows the Obedient Christian

And now I come to the doctrine of Christian probation, in many quarters fast fading out. By Christian probation we do not mean that men are probably saved or conditionally saved, depending upon future behavior. When a man is saved, he is saved. However, that salvation is the beginning of a life. And life is a developing process. The moment life stands still, it stagnates, disintegrates, and the processes of death set in. The Holy Ghost is present in the processes of maturing life. All grace is a bestowal, a gift, a divine deposit in the human heart. But from the experience of that new life which comes when grace is given there grows the mustard plant of a full-statured Christian, and there goes out the leaven which affects the whole lump. Thus the kingdom

of God begins in men's hearts and grows.

It is with this growing process that I am now concerned. Whatever the experience, there is always the necessity of this growth and development. The fathers were right when they preached growth in grace. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," was the exhortation of Peter, which carries its full content of meaning to this very hour. Salvation is full, but never complete. Salvation is a total manifestation of divine grace in the heart of man which starts a process of development into which grace constantly feeds and which at last brings the man to full stature in Christ Jesus, described by Paul as "the measure of the fullness of Christ." All starts with salvation. It ends in Christian perfection, which within itself allows of growth, advance, progress. Personally I believe that, after the redeemed have been in Heaven for ten thousand years, these processes will still be working. The spiritual life can never become stagnant.

It matters not as to the manifestations of grace along the way, the glorious contributions made by the Holy Ghost as we pilgrimage; the journey still continues. It is a journey upward. There is ever higher ground ahead. We travel from "glory to glory."

And so it is that to those who are born again the Holy Ghost stands as guide along the Christian's way. Back in the mountains where I was born, some enterprising mountaineer had gone to the sawmill and secured slabs. He sawed out crude hands with fingers pointing and nailed them up at the forks of the road—seven miles to Fox Creek, nine miles to Comers' Rock, eleven miles to Turkey Cove, fourteen miles to Sarvis Flats. Indeed, all you had to do was to look at the signposts, follow the direction the finger pointed, and travel. The Holy Ghost is the signpost. "He will guide you into all truth." The finger has never yet pointed wrong.

Every now and then some lovely girl comes to me and asks: "Is it wrong to dance?" I have had women ask my opinion about bridge playing for prizes, or jack pots, and petty gambling socially. I have had men ask me as to Sunday golf. That's dangerous business, for we preachers are very fallible. We are never invincible guides. We are sometimes too cowardly to tell you the truth when we know it. There is a guide who never fails. I challenge you who hesitate about some worldly practice to fall upon your knees and ask for directions (Continued on Page 5)

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## God's Atomic Energy

(Continued from Page 4)

from the Holy Ghost. Never yet has He compromised or softened the truth. He will not guide you into error and sin.

When I was a boy the question of "once in grace, always in grace" was ever before us. Debates that shook the community ensued. There was bitterness. Good people came to dislike each other over this question. Neighborhoods were split asunder. Now at last, those who are more tolerant have come to feel that whether you can lose your religion or not, you certainly ought not to. It has dawned upon us suddenly that the issue is not in the "can" or "can't." The issue is in whether or not you do. The way to prove that you cannot lose your religion is by not losing it. The Holy Ghost does not close shop at conversion. He lives in your heart to point the way, to give the strength and power, to supply the cleansing and purification, that the life may be full and complete. Never in this process does He coerce the human will. Never does He force or compel. He simply acts as guide. He keeps the heart sweet with the fragrance of heaven. He undergirds. He is the never-ceasing dynamo. And thus our Christian lives go forward and upward.

### The Holy Spirit Endues With Power and Cleanses

As I come to the last function of the Holy Ghost in the life and destiny of the believer, I hesitate. I do not hesitate because of any doubt of my position. I know that if the Book of God is true, I am right in what I am about to say. My hesitancy comes from the fact that a most precious Bible doctrine has been all but wrecked by its own advocates. I sincerely desire not to do hurt to that doctrine in this message. I am speaking now of the work of the Holy Ghost in the sanctification of believers.

What a tragedy that such doctrines as holiness and the second coming of Jesus have been surrounded by so much real fanaticism and near insanity. And yet I am personally determined that all the wildfires that have been built by faddists and zealots shall not rob me of these precious truths. There is nothing taught more certainly in the Book of God than the doctrine of a holy life. When early Methodism went about the gracious task of spreading Scriptural holiness throughout the land, she was certainly on the Lord's business. And God blessed her and prospered her to where men stood astonished at her success and achievement.

I am not interested in the adjectives that are used in speaking of holiness. I am not concerned with men's shibboleths or with the processes that some schools of thought have made more important in their teachings than the fact itself. I am not now speaking of "blessings." I am speaking of the pentecostal experience. I am speaking of that overwhelming of the believing heart by the dominating power of the Holy Spirit, so that suddenly the Christian life becomes absolutely victorious. Here again it is grace. It is a bestowal of grace. It is the coming of the Holy Ghost as at Pentecost. But nowhere in the Word of God is it so much as hinted that this work stops with this pentecostal experience. That there was growth and development following Pentecost is certain.

There are those who claim that this experience is effective in the complete eradication of the carnal nature. There are others who claim that it is an act of empowering to the extent that man has enough of God ever present with and in him to enable him to fight the good fight of faith in victorious fashion. One school specializes on taking something out of man. The other school specializes on bringing something into man. Both schools are undoubtedly feeling after the truth. The Holy Ghost operates negatively and positively. He uproots, and He en-

thrines. He digs out, and He plants. Sanctification, as conversion, is the beginning of a glorious process. Pentecost started cowardly men out with the boldness of martyrdom in their hearts. Before Pentecost they were running from Caesar. After Pentecost they were shaking Caesar's throne, so that the Jews mobbed the house of Jason and together with the Roman leaders of the city cried out: "These that have turned the world upside down have come hither also." They did not simply shout at Pentecost. It was not enough to preach to the assembled multitudes. They went out to live and to die gloriously. And their living and dying shook the world!

Through it all we find that the Holy Ghost is interested in life. He furnishes the vital spark. He lights the heart. Without His presence the church walks its weary, defeated way back into the darkness of pagan despair.

As I have watched the church of my day become self-serving and self-promoting, swallowed up with ritualism and ceremony, content to be a kind of social club of a character a bit more decent than other social clubs about it and give itself to a ministry of culture, often hollow and empty to the core, I feel as though we need a return of Jeremiah with his weeping eyes and sobbing voice: "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Where is the blessedness I knew?

Where is the soul-refreshing view?

When I was a boy, back many miles from the railroad, a neighbor went over the mountain to Wytheville and came back with a horse-shoe magnet. He placed it in his little boy's stocking as a gift from Santa Claus. That magnet was the sensation of the countryside. With wide-open eyes we watched it perform. I turned my pockets wrong side out and offered that boy everything I had for that magnet. But he was adamant. He knew what he had. I saw it lift iron filings which were brought from the blacksmith shop. I saw it fill nails with a strange power until they lifted other nails. I saw something go out of it without seeming to lessen what remained, and make particles of iron like unto it in their ability to draw to themselves.

I did not know what magnetism was. Really, the greatest scientist on earth has not been able to find the innermost secret of that which holds the universe together. You cannot touch magnetism. You cannot see it. You cannot define it. But who doubts it?

Once Jesus said that you do not know the birthplace of the winds, but they fan your cheeks. The Holy Ghost, that blessed Third Person in the adorable Trinity, is too deep, too high, too abounding for me. I cannot grasp the thought. The thought is too eternal, too infinite, too belonging to the very nature of God Himself.

But I have seen the glorious power of the Holy Ghost manifested and have felt the tug at my own heart. My mountain mother was filled with Him and drew her six children up against her knees, and He possessed their hearts. This is the truth I bring.

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(Continued from Page 1)

of a religious man standing before the Great White Throne Judgment. This description is given in Romans 2:17 and Romans 3:9. The religious man stands before Christ at the last great judgment and cries, "I'm a religious man. I am a Jew. I rest in the law. I boasted of the fact that there was a God."

Beloved, you can be a Jew, and be a lost Jew. You boast of the fact that you have kept the law, but you haven't! The law was given to show you your need of the Saviour, according to Romans 3:20: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." No! The law doesn't save. The law condemns. Paul tells this religious man he may be a teacher or preacher and feel confident that he is a guide of the blind, a light to them which are in darkness; but, "You don't practice what you preach," he says.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7:21-23.

It will be an awful day when church members and religious leaders stand before Christ at this great judgment and hear Him say, "I never knew you: depart from me, ye that work iniquity."

**2. The Plea of the Reformed Man**  
"Your Honor, I am not guilty. I am a moral man. I gave to the Red Cross. I didn't swear. I didn't drink. I didn't gamble."

Listen, my dear friend; you may not drink. You may not swear. You may not gamble. You may give to charity. But this will not save you. You must be born again. Wasn't Nicodemus a good moral man? Indeed he was! He was the master of Israel. His character had to be without spot or blemish. He also fasted, and prayed in the temple twice a week; but when he came to Jesus and asked Him what he must do to be saved, Jesus said, "Nicodemus, ye must be born again."

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). You may be ever so sincere and be sincerely wrong. I was riding the train from Decatur, Alabama, to Chicago, Illinois. We had only been out of Evansville, Indiana, a few minutes when the conductor came through the train asking for tickets. A drunken soldier handed him his ticket.

The conductor said, "Soldier, your ticket calls for Nashville, Tennessee."

The soldier said, "I'm going to Nashville."

"This train is destined for Chicago," the conductor replied. The soldier argued that it was impossible for the train to be headed for Chicago. "The train is undoubtedly going to Nashville."

The conductor answered, "Son, I've been on this train for twenty-seven years, and the next stop you get off." And the next stop he got off.

You can be sincere and be sincerely wrong. My dear sinner friend, when you stand at the judgment, your plea of reformation will be to no avail.

**3. The Plea of the Realist**  
Thirdly, we have the plea of the realist. You can hear him

say, "Your Honor, I was a realist. Seeing was believing with me. I didn't see Jesus, so I didn't know whether or not Jesus was real. I didn't see Adam sin, so I didn't know whether or not we were all sinners."

Then you will hear Jesus say, "You had My Bible, but you listened to men instead of My Book. Therefore thou art inexcusable."

I passed through Bug House Square in Chicago, Illinois, one afternoon while passing out gospel tracts. Handing a tract to a man sitting on a bench, I inquired as to whether or not he was saved. The reply was that he had never been lost or kidnapped.

"Yes," I explained, "but is your soul saved?"

"Soul?" he laughed. "There is no such thing. That is an old idea that has been exploded. It is a myth, a superstition. Nobody believes it these days. It has gone clear out of date. Science has settled that long ago. There are no souls. Don't tell me you believe in souls?"

"Yes, I believe in souls. I have one."

"Let me see it. Show it to me."

"I can't show it to you," I answered.

"You tell me you have a soul; then when I ask you to show it to me, you can't. That is the way a conversation like this always ends. If you told me you had a dollar and showed it to me, I would believe. I never believe anything I do not see. When it comes to a soul, you can't show me. I'm up to date, hard-boiled. I'm practical. I'm a rationalist, a materialist. If I see it, all right. Let's talk about something else."

"You probably went to high school. I have an idea you were near the top of the class," I said. He perked up. "I was! How did you know?"

"Why, that isn't hard to tell. I've been talking with you for some time now. You seem to have a keen intellect."

"Yeah! I have been advised to develop it."

"That's fine. A good intellect is a good thing to have, and you have one."

"Yes!" he explained proudly, "I certainly do."

"Show it to me," I very modestly replied.

"Why, you can't see my intellect. Nobody sees things like that."

"But you said you had one, so I thought you must have seen it."

"Why no, you don't see your intellect," he impatiently replied.

"Well now then, that is just too bad. I guess maybe you haven't one after all."

"Why you just said I did yourself."

"I guess I must retract," said I. "I thought you had one, but I'm hard-boiled, I must see it. Seeing is believing with me."

"You hooked me that time," he said.

"Why no, you hooked yourself. I only put your two statements together." (We did agree that he had an intellect.)

"Have you an ambition?"

"Yeah!" said he. "Someday I'm going to have the best show on Broadway — but you aren't going to catch me this time."

"Have you a memory?" I asked.

"My memory is fine. I re-

member when I was a kid."

"Memory is a fine thing to have. Where do you keep yours? In a safe deposit vault?"

"No," he laughed, "I have it with me."

"Then I would like to see it. Show it to me for I have never seen a memory. You are holding out on me. Have you a will?"

"Oh sure! I usually get my own way. I have a strong one, but listen, I can't see it, and I'll admit that right now. Where did you get all these questions?"

"These are kindergarten questions," I told him. "If you were dead on the sidewalk there, would all these attributes remain in your body?"

He admitted that they wouldn't. Then he said, "I'm willing to listen. Where did they go?"

"One of two places," said I. "Either to Heaven or to Hell."

Listen! my dear friend, can't you see it is more important to care for the soul than the body? This young man saw the error of such foolish belief and was saved. God help you to do the same. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

## II. The Danger of Procrastination

### 1. Procrastination Destroys

Procrastination robs many people of material gain. I have seen farmers pay high prices for machinery, leave it out in the weather all winter, and soon it rusted away. They intended to build sheds capable to house their machinery; but they procrastinated, and soon their well-earned money had wasted away.

Procrastination is the thief of time. Many people have good intentions, but they just fail to get around to the job. Many people expect to be saved, but just wait. While you are waiting, time is flying and you are playing right into the hands of Satan.

Dr. Truett told this story of a man who put his work before God: "Years ago I was just ready to close the midweek prayer meeting where I was pastor. The people were standing, and I had lifted my hands for the benediction when there came rapidly to the church door one of our physicians — a noble, Christian physician. [Oh, how great a thing for a physician to be a devout Christian, and how important!] He came in, waved his hand and said: 'Pastor, have the people be seated. I have a statement to make.' We were seated. Then he told us how ill was one of our well-known citizens, whose wife was a devoted Christian and member of the church, and how he, the doctor, had just left his bedside. Five doctors had had an extended consultation, and the decision of those five doctors was that, speaking after the fashion of men, the great citizen had already passed beyond the reach of materia medica and would die before morning. 'But,' said this doctor who came to the prayer meeting, 'I believe in God, and believe that He can turn back the battle from the gate when all hands human are helpless.' [Don't you prize a doctor who talks like that?] Then said the doctor: 'We told this citizen just what his case was and is. He was utterly horrified, for he is not prepared to die. For a moment he grasped after something, and finally said: "Isn't this the night — Wednesday night — when the

(Continued on Page 6)

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## Dr. Bob Jones Says:

"Recently Dr. Monroe Parker, our Director of Religious Activities, and I were discussing the plan to raise a million-dollar Bob Jones University Student Loan Endowment Fund. Dr. Parker mentioned the names of ten graduates of Bob Jones University whom we had to assist financially when they were in school who are now out in the Lord's work either as pastors or evangelists. It is Dr. Parker's opinion, as well as mine, that these ten young men have led at least one hundred thousand people to the Lord Jesus Christ. We feel that these figures are conservative. They have probably led many more than one hundred thousand to our blessed Lord. There are, in addition to these ten men, scores of others, some of whom are doing just as great work for the Lord as the ten whose work Dr. Parker and I discussed. In the same conference, Dr. Parker named twenty foreign missionaries who could never have attended Bob Jones University unless they had been able to get some financial assistance.

Now, my friends, please keep in mind that Bob Jones University could raise its prices for room, board, tuition, and fees, and easily solve all of its financial problems. But to do this would mean that we would have to refuse enrollment to some of the most wonderful Christian young people in the world who wish to train for full-time Christian service. Our conscience will not permit us to shut the door of opportunity in the face of these young people who do not have

as much money as some other young people have. We are, therefore, working out with the cooperation of our Christian friends a plan whereby we can take worthy young people who need financial assistance in order to get their training, and at the same time protect the operating overhead of Bob Jones University.

We are asking you Christian friends to help us raise a million-dollar Student Loan Endowment Fund. Please all of you friends do your part. If each of you will do your part, we will get the million dollars. Some of you can contribute generously. Some of you cannot do as much as others. But all of you can do something. We are counting on you. Remember, for fifteen years we have been experimenting with making loans to young people who could not pay all of their expenses and so far we have not lost one penny on any loan we made.

You can send Bob Jones University a contribution towards this million-dollar Student Loan Endowment Fund and we will use your contribution in a careful, constructive, Christian way in the training of young people who are not able to pay all of their expenses in school. Please send a cash contribution now and send more later as you are financially able. Please explain our proposition to your friends and ask them to contribute. And please pray for us.

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## The Doom of Delay

(Continued from Page 5)

people meet at the church to pray?" The doctor said: "Yes, it is." Then the sick man said: "Doctor, you hasten down there where my wife goes to church and tell those people who pray that I solemnly promise God that if He will spare me and raise me up from this sickbed, when the tide is turned and I am well, I will go to God's house, will seek His face, and will follow the light He gives." The doctor told the story. I said: "Every head will be bowed. We will pray for him." I led the people in that prayer, commended him to God, and we begged that he might make good his pledge, that he might redeem his promise and live thereafter in harmony with God.

"Early the next morning the doctor phoned to tell me that the tide had turned, that the man was incomparably better and would undoubtedly live. Day by day that was the word that came from his sickbed, where no one was allowed to enter save the doctor, the nurse and the wife.

"At that time I visited another community to aid in some gospel meetings, and was gone some two or three weeks. When I came back and made inquiry, they said: 'He is out on the streets and practically well.' A few minutes after my inquiry, I met him on the street, face to face. I took his hand and rejoiced with him with most grateful joy. Then I said to him, for it was Saturday: 'You will be at God's house with us tomorrow?' I yet held his hand, and he winced and said: 'Oh, no! I am behind with my mail. I have a large number of letters unanswered. I have lost so much time, that I must put in tomorrow looking over the mail.' I still held his hand and searched his heart, as I looked through his eyes, and said: 'Oh, no, my man! You will, of course, be at God's house tomorrow.' He winced yet more, and his face colored crimson as he said: 'I know what you are thinking about.' I said, 'Indeed, you do.' He said: 'I was in a close place and had to do something and do it quickly, and I did as I did. But I cannot be at church tomorrow.' Still I held his hand and said: 'Man! Man! You have come back from the very gates of the grave. You have been spared, evidently, in answer to prayer, on your high pledge that when God recovered you, He should have your best.

Come to God's house tomorrow, and give heed according to your serious pledge to Him.' He fairly rushed away from me as he said: 'Oh, I cannot! By and by I will. I cannot now. Business engrosses me now.' And he was gone.

"Weeks went by, but he never came. A group of citizens, business men, were making ready to go on a trip to the East. They stood there in the depot, waiting for the train, all chatting happily. Suddenly this man trembled, and put his hands to his face. Before others could realize what was happening, he fell with a heavy fall on the depot floor. The ambulance and the doctor were summoned, and they carried him to his home. But the hours were just a few, until apoplexy had done its work. Unconscious, this man went out into the other world to reap the harvest of his own sowing.

"The physician called to tell me the tragical ending a little later, and for days and days there was only one Scripture that swept through my soul—'He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.'"

### 2. Procrastination Deadens the Heart

"Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (John 12: 39, 40). My dear friend, every time you resist the Spirit, you harden your heart. Felix resisted the Spirit, and told Paul he was going to be saved when it was convenient for him; but today he is in Hell.

Once I read of a preacher who was preaching on the text of Proverbs 29:1, "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy!" While this preacher was telling of the dangers of resisting the Spirit, a man stood to his feet and said, "You are describing me and my condition." The preacher told the man that he certainly didn't intend for it to be personal, that he was only preaching the Bible. The man asked if he might say a few words. The preacher gladly granted the permission.

He said: "Years ago, when I was a young man, I had often heard and felt, concerning religion; I had often, been counseled

and called; I had often trembled and resolved, but I kept putting the matter off. I kept saying to-morrow. I kept saying by and by. At last there came a powerful appeal from God's man one day, where all of my mind and conscience and heart and will were aroused beyond words, and I felt: 'This is the supreme crisis. This is the hour epochal for my soul.' Other men went down the aisles to make known their surrender to Christ, but I held out against it all. By and by I summoned myself and said, down in my soul: 'I will not follow God until it suits me. It does not suit me at all just now, and I will put it off, though I trembled through it all, like the aspen leaf.' And then he looked at me sadly a moment or two and said: 'Preacher man, that day I went over the line. That day I passed the day of grace. That day my soul died. Your teaching as to the peril there is in resisting God's Spirit applies, sir, to my own poor case.'

There is a time, I know not when,

A place, I know not where, Which marks the destiny of men

To Heaven or despair.

There is a line by us not seen,

Which crosses every path; The hidden boundary between God's patience and His wrath.

To cross that limit is to die,

To die, as if by stealth. It may not pale the beaming eye,

Nor quench the glowing health.

The conscience may be still at ease,

The spirit light and gay. That which is pleasing still may please,

And care be thrust away.

But on that forehead God hath set

Indelibly a mark,

By man unseen, for man as yet

Is blind and in the dark.

And still the doomed man's path below

May bloom like Eden bloomed.

He did not, does not, will not know,

Nor feel that he is doomed.

He feels, he sees, that all is well,

His every fear is calmed. He lives, he dies, he wakes in Hell,

Not only doomed, but damned.

After he had finished talking and the preacher had dismissed the congregation, he hurriedly sought out the man and talked with him for two hours, using promise after promise in the Bible to show the man that he could be saved; but he only shook his head and said: "Preacher, that night I crossed the deadline."

### 3. Procrastination Damns Souls

The five foolish virgins no doubt had good intentions; they willingly went back to town to get oil for their lamps. But the bridegroom came while they were gone back into town. They pounded on the gate and bawled to get in, but they waited until it was too late.

Judas repented of his sin, but he repented too late. He must have been brought close to the kingdom of God many times as he listened to Jesus. You can be so near and yet so far.

The Royal Charter that went down a short distance from the shore bears witness to this fact. When that ill-fated ship, the Royal Charter, went down long years ago—a ship in its time corresponding to the Titanic that was wrecked a little while ago in mid-ocean—when the Royal Charter burned, that strong ship had toured the waters of the world. It had on board a distinguished company of passengers, and they were to land at Liverpool on their return voyage. Homes were being put in order; indeed, the whole city was being put in order to welcome the returning and cherished passengers. Yet

on that last night, just a few hours before they reached Liverpool, the ship caught fire and, despite all the efforts to save it, the ship sank to the depths of the sea, nearly all of the passengers drowning with the sinking ship. Only a few escaped to tell the terrible story.

The morning came, and all Liverpool was agog with interest to welcome the people, not knowing of the sinking of the ship. The few survivors came ashore and told the awful story to the people. Then the story had to be carried to the homes in Liverpool.

Dr. W. M. Taylor, one of the first ministers of his generation, tells us that he was commissioned to carry the story of the sinking ship to one of his families, and to tell the little wife that her devoted husband, the father of her children, would come back to his earthly home never again. The minister said he went on such a journey with his heart in his throat. When he reached the home and rang the bell, a little flaxen-haired girl came and welcomed him laughingly, and merrily said: "Dr. Taylor, Papa is to be here, and Mama is getting him a fine breakfast. You will stay, and I will run and tell Mama." And she scampered away to tell her mother. The mother came in and gladly bade him welcome and said: "Oh, you have come at the right time! Husband is to be here in a few minutes." And then she started back. "What on earth is it, Dr. Taylor—What has happened? Do not keep me in suspense. Why do you look like you look?" He took her hand in his and

said: "Little woman, I am the bearer of evil tidings. The ship has gone down, just a little distance from shore, down to the depths of the sea, and your husband is drowned there with the rest."

She looked at him a moment, he said, and her face turned pale with the whiteness almost of the snow, and rigid like a stone, and then she uttered one piercing cry and fell unconscious at his feet. This was her cry: "O God, he got so near home and yet will never come!"

### III. The Power of Salvation

#### 1. The Power to Save

To know the power of this great salvation is to know that you are saved. Can we know that we are saved? God's Word says you may know that you are saved. "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

This great salvation can be had by the very worst sinners. The Apostle Paul, a murderer, was a recipient of this great salvation. The Samaritan woman had lived with five men, and the one she was living with at the time Jesus questioned her, was the sixth; yet she was gloriously saved. Listen! dear friend, Jesus loved you enough to die for you, and He will save you this very minute if you will but trust Him.

#### 2. The Power to Sustain

In this great salvation spoken of is power to sustain you, to

(Continued on Page 7)

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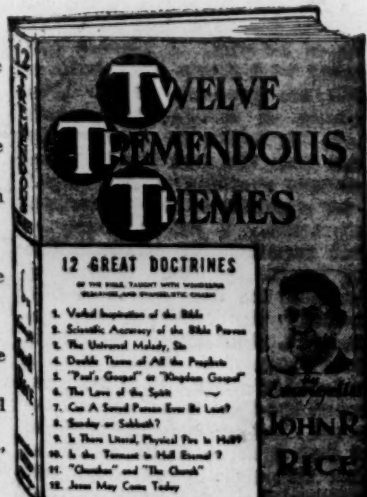
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## Aged Evangelist, Unable to Read, Sends Sword to Others

(Continued from Page 1)

scriber would indicate that I am no longer a loyal friend of you and your great work.

"Thanking God that He has given me a body that has served many years, and wishing you every blessing,

(Signed) "B. H. Shadduck  
"5609 Washington Avenue  
"Ashtabula, Ohio"

The eyesight of this aged saint of God, working hard to get out the gospel, has grown so dim that he can only read the headlines of THE SWORD OF THE LORD but cannot read the articles. So he sends THE SWORD OF THE LORD as a gift to others and takes time to write the editor a letter saying, "I would be distressed if my name disappearing as a subscriber would indicate that I am no longer a loyal friend of you and your great work."

God bless you, Dr. Shadduck!

The men who have won so many thousands of souls in the past are leaving the scene. I sat with Bill Sunday at a radio microphone in Ft. Worth, Texas, years ago and introduced him to the listeners. I felt his strong handshake, looked into his square-set face, lined and firm. I saw him boldly approach a millionaire in the University Club and say, "Are you a Christian? Are you saved?" But Bill Sunday is gone. We are trying to carry on work like he did for revivals.

Gipsy Smith has gone to Heaven, too. The last time I talked to him about one of his sermons he said, "Yes, my dear!" and somehow it did not seem at all strange for the sweet Gipsy to call me, "My dear." But the Gipsy's voice is heard no more. But God is not dead and

revivals are not dead. We must still spread the fire!

How I treasure a warm letter from Dr. T. W. Philpott which came a year ago. He is now in Toronto, still preaching the gospel, but like Dr. Shadduck, carries the weight of years. Fourscore and more years have gone by and Dr. Philpott does not have the strength for many more great revival campaigns.

Now, dear reader, let me ask you, are you, like Dr. Shadduck, passing the revival blessings on to others? He is subscribing for others, when his eyes are too dim to read the pages that he loves.

### Will You Help Carry the Torch for the Old Evangelists?

Dr. Shadduck used to preach to great crowds. Will you help to spread the revival message which he loved so well and which he has supported so long in THE SWORD OF THE LORD? Will you send subscriptions to others?

I thank God that thousands of subscriptions have come in. We are really rushed in our subscription department. And the shipping room is sending out hundreds and hundreds of the beautiful clothbound book, God's Cure for Anxious Care, as premiums for each \$3.00 worth of subscriptions. But I remind you that we have asked God for 15,000 subscriptions. We have set aside 5,000 copies of the book, God's Cure for Anxious Care, to be given away free with these subscriptions. And I want you to help. I believe that it is your solemn duty to God and your duty to others to send subscriptions to THE SWORD OF THE LORD.

I do not ask that you send all

of the Lord's money which He gives you, for subscriptions to THE SWORD OF THE LORD. But I do insist that for Christians who believe in revival, believe in the soul-winning messages of the mighty men of God whose preaching appears in the pages of THE SWORD OF THE LORD, or those who believe in such preaching and believe in such revivals, should help spread THE SWORD OF THE LORD. I am earnestly praying that the Lord will lay it on the hearts of thousands to send subscriptions to preachers, to send subscriptions to relatives, to send subscriptions to very family in whole churches. I am praying that God will put it in the hearts of a number of people to send THE SWORD OF THE LORD to every minister in their denomination in their state.

Here in The Sword of the Lord office the workers got together and agreed to pay for five hundred subscriptions. If these workers, out of their small salaries, can do that, then you who read THE SWORD OF THE LORD and are blessed by it can send subscriptions also. But you who read THE SWORD OF THE LORD will have to send about thirteen or fourteen subscriptions each to equal the effort of these typists, bookkeepers, secretaries, file clerks, shipping room clerks, etc. at The Sword of the Lord office. They know how God is blessing THE SWORD OF THE LORD. And you surely ought to know, too, and ought to help spread it.

Will you send THE SWORD OF THE LORD to as many homes as possible at \$1.00 for 8 months, \$2.00 for 16 months, \$3.00 for 24 months? And the subscriptions may be new or renewal, just so the renewal subscriptions are plainly marked "Renewal" so we will not make mistakes. For each \$3.00 worth of subscriptions at the special rate of \$1.00 for 8 months we will give absolutely free the beautiful clothbound copy of the editor's newest book, God's Cure for Anxious Care.

### The Loveliest Book We Have Ever Printed!

The book, God's Cure for Anxious Care, was sent to the Book Club judges for their consideration for use in the Sword Book Club. We rather felt that many of you would have the book anyway, but felt the judges ought to see it. Dr. V. Raymond Edman, President of Wheaton College, answered at once saying, "I have only read God's Cure for Anxious Care." The search was ended as far as he was concerned. That was the book that he wanted for the Book Club selection. And he told of personal help and comfort received through this book.

You will be delighted, I think, with the unusual beauty of this book. The birds and lilies on the jacket are to remind us of Christ's promise that He clothes the lilies in raiment more glorious than Solomon's, and that the birds which neither toil nor gather into barns are fed by our loving heavenly Father. Are we not worth more than sparrows? It is a book of comfort, and this theme was carried throughout.

The flyleaves or end sheets are beautifully drawn and pictured. The title page carries out the same theme. Sixty dollars worth of drawings by the eminent Christian artist, Mr. U. S. Abell, are used in the book. We have worked very carefully on the chapter headings, the selection of the beautiful type and the forms for the chapters. It is really a lovely gift book with presentation page. It is bound in a beautiful dove grey cloth, lettered in rose colored ink and then protected by the lovely paper jacket.

I want to remind you again of the chapters in this book. They are:

1. God's Cure for Anxious Care
2. Never Alone; Never Forsaken
3. Water for the Thirsty
4. "Power to the Faith"
5. A Widow, A Pot of Oil, and God
6. "I Thirst"
7. Affectionate Christians
8. "Sir, We Would See Jesus"
9. "I Will Love Thee, O Lord, My Strength"

Here is encouragement for the

## OUR AUGUST SALE

By EVANGELIST JOHN R. RICE

Here at Sword of the Lord Publishers we are always trying to get out life-changing Christian books as inexpensively as possible. Some years ago the director of a Christian publishing house sat in my office and said, "We always try to give more for the money than other publishers. But you give more than we do. I do not see how you do it."

The way we do it is as follows:

First, The Sword of the Lord Foundation is a nonprofit corporation chartered under the laws of Illinois. From the money invested in The Sword of the Lord neither I or anybody else can ever receive any profit. As editor of THE SWORD OF THE LORD and as head of the Sword of the Lord Publishers I could receive a salary, but I do not. Thus we are able to make good prices.

Second, we print larger printings than other publishers. We regularly print 10,000 copies of any of my books. Of other printings, sometimes 10,000, sometimes 20,000 copies are printed and bound at one time. Thus we are able to save money and pass the savings on to you.

By much earnest work and prayer and by self-sacrifice, we have gotten out more than five and a half million copies of my books and pamphlets. I feel that this is something of a record, and for it we abundantly thank God.

Now in August we are anxious to keep our large force of workers busy. And we are anxious to get

out the gospel besides. So to make new friends, to keep our workers busy, and to get out the gospel we are putting on one month of special reduced prices on all the books and pamphlets published by Sword of the Lord Publishers. These include my own books and other books by Dr. Robert G. Lee, Dr. Joe Henry Hankins, T. J. McCrossan, Harry Rimmer, the famous Goforth books written by Mrs. Rosalind Goforth, and other books of which we have a surplus on hand.

For this one month we are reducing the price 20%. So you may buy any of our books for one-fifth less than their regular cost, provided you get your order in the mail in August.

Some book stores and agents are cooperating with us in this August sale. Tell your book store that we will be glad to make it well worth his while to put on a sale of Sword of the Lord publications during this month. But if your book store does not have our books, we will be glad to send them direct at the specially low prices during August.

Do you have a Sword of the Lord catalog of all our books and publications? You may have one for the asking. And remember to watch the ads in this paper and stock up on good Christian books during this special sale while you save money. Address all orders to Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois.

## SEE AND HEAR JOHN R. RICE IN YOUR CHURCH!

By the Editor

We have discovered a way for people to see and hear the same preacher in two places hundreds of miles apart, at the same time. For example, while the editor was in revival services at Akron, Ohio, he preached a sermon on "The Dying Thief" down in Texas, and forty-two people were converted!

The way it is done is by sound motion picture sermons. The Scriptures Visualized Institute of Wheaton, Illinois, directed by our dear friend and devoted Christian brother, Mr. Baptista, has made a twenty-minute sound picture of the editor preaching the sermon, "The Dying Thief," or "The Criminal Who Wanted a Second Chance." Mr. Baptista has put in many fine pictures illustrating the points made in the sermon, and the rest of the time you see the evangelist standing at the pulpit preaching to you directly, while you hear his sermon in his own words.

The editor has also preached for the sound films a sermon on "He That Winneth Souls Is Wise," or "The Seven-Fold Sin of Those Who Do Not Win Souls." It is twenty-five minutes long, beautifully done by Mr. Baptista as far as the camera and sound are concerned.

By having these films you may have this evangelist preach in your church, see him face to face, hear the sermon in his own words with his own voice. God has blessed the sermons. Already the sermon to the unsaved, "The Dying Thief," has been reproduced many times. Copies have gone to England, to Japan, and to many other parts of the world; and many souls have turned to Christ as result of seeing and hearing this ser-

mon film. weak, comfort for the troubled, joy for the infirm and aged. Here is help for the soul winner and a deep spiritual blessing for every Christian who reads the book.

Remember this lovely book is given absolutely free with each \$3.00 worth of subscriptions to THE SWORD OF THE LORD.

Make out your list today!

Send all subscriptions, the names and addresses carefully given, to Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois. DO IT TODAY!

mon film.

Why not let us send Mr. C. E. Christopherson, an earnest and godly man now associated with THE SWORD OF THE LORD, to your church to show these two films? He would come for a simple free-will offering taken by the pastor. He would take subscriptions for THE SWORD OF THE LORD. He could show both of these sound-picture sermons, give an invitation and, we hope, see people saved. And Christians would be stirred, surely, to win souls, and would be blessed.

We are anxious to multiply our ministry every way we can. God in His mercy has seen fit to bless these sermons on the screen. Mr. Christopherson is a devoted, earnest Christian, thoroughly dependable, a graduate of Red Wing Seminary at Red Wing, Minnesota, after two years at St. Olaf College, Northfield, Minnesota.

Usually several pastors from the same area would do well to get together and plan a little itinerary so that this godly man could come and show these sermon films and give the invitation. One sermon is for Christians on soul winning and the other is for the lost on the plan of salvation, and such a program would certainly do much good. A short film with fine special music might be used also if desired.

Those interested in hearing these sermons by the editor in sound film, please write to Mr. C. E. Christopherson, Sword of the Lord Office, 214 West Wesley Street, Wheaton, Illinois.

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## The Doom of Delay

(Continued from Page 6)

help you. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." I know there are many who say they would be saved if they thought they could live it. Well, beloved, you can't live it, but Jesus can do that for you, once you trust Him for soul-salvation. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). God says that he will either take the temptation away or He will give you power to overcome the temptation.

### 3. The Power to Satisfy

In this great salvation there is power to satisfy. Every martyr who went down by the way of the sword, every person who stood at the burning stake, with the flames devouring his body, sang praises unto God. There surely must be satisfaction in salvation for a man to smile and sing under those conditions. I can truthfully say that I am satisfied with Jesus.

Years ago, in south Texas, a little home in the country burned down. Before the neighbors could rescue the family all were burned to death save one little girl, nine or ten years of age. She was badly burned on one side of her face and little body. The rest were all burned to death. After a few days the neighbors, when they had consulted, sent little Mary to the far-famed Buckner Orphans' Home. They advised the noble head of that home when little Mary would arrive, and on what train. There good Dr. Buckner was waiting for her, of course. When she got off the train, her little eyes were red from weeping. She seemed intuitively to know that he was her protector henceforth, and she started toward him, saying: "Is this Mr. Buckner?"

He said: "Yes, and in this little Mary?"

Then she came and laid her little head up against his knee

and sobbed with indescribable emotion. She looked up at last, with that little burned face, and said: "You will have to be my papa and mamma both."

He said: "I will, the best I can, Mary."

And then she went into the Home and was looked after, along with those hundreds of other children.

Often Dr. Buckner went away, on business. Upon his return the little tots came down the avenue, and vied with one another as they swung around him, each wishing to kiss him first. Along in that group one day came the little burned-faced Mary. The little children kissed him, as was their wont, but little Mary stood several feet away and looked across her shoulder, watching the whole affair, sobbing like her heart would break. And when these little ones had kissed the good man, he looked across to her and said: "Mary, why don't you come and kiss me?"

That was entirely too much for her and she sobbed aloud. Dr. Buckner went over and touched her little chin, lifted it up, and said: "I do not quite understand you, Mary. Why didn't you come to kiss me?"

And the little thing had difficulty in speaking. When she did speak, she said: "Oh, Papa Buckner, I could not ask you to kiss me, I am so ugly. After I got burned, I am so ugly I could not ask you to kiss me. But if you will just love me like you love the other children and tell me you love me, then you need not kiss me at all."

Do you know what he did? He pushed all those beautiful children away, took little Mary up in his arms, kissed the little burned cheek again and again and said: "Mary, you are just as beautiful to Papa Buckner as are any of the rest."

Once I was burned and scarred and ugly—sin did it all; but Jesus loved me in spite of all the scars of sin. Beloved, He loves you and will kiss you, in spite of your scars. Take my Saviour today. You will never be disappointed. You will always be satisfied. Please don't be a victim of the doom of delay.

## Soul-Winning Power--How Badly Do You Want It?

(Continued from Page 3)

on thy seed, and my blessing on thine offspring."

### III. Are You Thirsty Enough to Wait Before God as Long as Necessary for the Fullness of the Holy Spirit?

When Jesus rose from the grave, taught His disciples forty days, and ascended to Heaven, there were many thousands of converts on earth. John the Baptist had baptized thousands of truly penitent believers in the Lamb of God. And we are told that "Jesus made and baptized more disciples than John" (John 4:1). Many were truly converted who did not follow Jesus very closely. Many had learned to trust in Christ as their own personal Saviour, though they were not in the upper room prayer meeting for ten days and they were not among the hundred and twenty upon whom the power of the Holy Spirit fell so wonderfully at Pentecost. Jesus, after He was risen from the dead, "was seen of above five hundred brethren at once" (1 Cor. 15:6). The hundred and twenty who were present in that pre-Pentecostal prayer meeting were only a small part of the Christians even in Jerusalem. Yet the hundred and twenty alone, at first, were filled with the Holy Spirit!

It becomes clear after a little prayerful thought that only those who waited steadfastly in prayer were filled with the Holy Spirit. There are some people who thoughtlessly say, "Well, Pentecost would have come just the same whether the disciples prayed or not." Yes, the Jewish feast day on the calendar would have come, but the Holy Spirit in His power did not come upon others. How did He happen to come to the hundred and twenty who "all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren?" (See Acts 1:14). The fullness of Holy Spirit power came upon Christians who were waiting in continual prayer. His power did not come upon other Christians in Jerusalem and scattered all over Palestine who were not waiting on God in prayer.

Surely of those five hundred brethren who saw Jesus at one time after His resurrection, everyone longed to be filled with the Holy Spirit and be soul-winning witnesses for Christ. I cannot believe that Jesus did not give them the Great Commission, too. I must believe that Jesus gave them the commands and promises in Luke 24:46-49 which He gave to the others who waited in constant supplication and prayer for the fullness of power. How, then, does it happen that only a hundred and twenty received the great anointing, the pouring out of the Holy Spirit at Pentecost, and won three thousand souls? Where were the other 380 of the Christians who saw Jesus all at one time after His resurrection? Where were many others who loved Him and wanted to please Him?

It is my solemn conviction that some started to wait and pray but gave up and went about their business. Praying is hard work. Some prayed awhile, perhaps, and then said, "I will pray at home, when I can. I cannot leave my business so long." I have been in many an all-night prayer meeting. Every one of them started with the larger crowd and ended with a smaller crowd. Some people do not stay even all night. We can well understand how some did not stay to pray ten days. But if some went away without continuing in earnest prayer, if some failed to keep on pleading expectantly, then they missed the great blessing of the pouring out of the Holy Spirit. They did not receive the same power from Heaven that others received. Waiting on God is an essential to the fullness of His power.

I wonder, dear reader, if you are thirsty enough for God's power to keep on waiting until He

fills you?

In 1941 a young couple were deeply in love. The young man was called to the army, but the young woman who loved him promised to wait for him. But he was soon sent overseas. The war raged on and on. The weeks became weary months, the months became dragging years! Her letters became cooler, less frequent. Then she wrote him that "it was all a mistake." She sent him back the ring. She was not willing to wait longer and had fallen in love with another man. When the soldier returned, the girl he loved, the girl who had promised to wait, was another man's wife!

Are you willing to wait on God until He fills you with the Holy Spirit?

Many a young man wants to be a physician, though he knows it will involve college, medical school and then internship in a hospital before he is ready to begin practice. But an element of time is absolutely essential to a medical education. A source of

abomination to the medical practice in the last century was the short-term medical college, giving a poorly-earned degree to inadequately trained men who would hold the lives of others in their unskilled fingers.

As a former educator I well know that just reading a certain number of books, answering a certain number of questions, memorizing a certain number of facts—that these do not really constitute an education. We have now learned that it is not wise to graduate people from college at too young an age. Part of the educational process involves time. Strong colleges require that part of the work for a degree must be done in residence, not all of it by correspondence courses. The time element is an absolute essential in a good education.

Young preachers take from three to eight years of special training after high school to finish Bible school or college and seminary, perhaps. But every spiritually-instructed Christian knows that the principal equipment for a soul-winning ministry is not a college degree nor a seminary diploma. The power of the Holy Spirit, an anointing from Heaven, is more essential to a godly ministry than all the train-

ing the schools can give. Why, oh why, then, should people think it strange that God requires us to wait on Him with all our hearts to be filled with the Holy Spirit? If a man is willing to spend years in training, why not spend however long a time may be necessary in waiting upon God to be filled with the Holy Spirit?

It took D. L. Moody some two years of heartbroken waiting on God before he was filled with the Holy Spirit in mighty power. He was really thirsty, so he kept on pleading with God until he was wonderfully anointed from Heaven. Are you thirsty enough for the fullness of power that you are willing to keep on praying, keeping this burden always before God, until you may have all of His power you need for doing His bidding, and carrying His gospel? Then if you are thirsty, remember that God says, "I will pour water upon him, that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring."

Oh, in Jesus' name let us set out to become so single-minded in our devotion to soul winning, so given over to the one task and business committed to us that we will long at any cost to be filled

with the Holy Spirit! Oh, the flood tides of blessing will come upon God's people when they are thirsty!

Are you really thirsty? Do you really long to be filled with the Holy Spirit?

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See last week's issue of THE SWORD OF THE LORD for complete list of books included in August sale at 20% off!

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